

The Believer Set Free

Read Romans 6:1-6, "But now we have been discharged from the law, having died to that wherein we were held."

One day a friend of Paul Morphy invited him to look at a valuable painting he had purchased, called "The Chess Player." Mr. Morphy was the world's champion chess player. The painting represented Satan playing chess with a young man. The stake was the young man's soul. The game had reached the stage when it was the young man's move, but he was checkmated. Any move meant defeat. There was a look of despair on the man's face as he realized that his soul was lost. Mr. Morphy studied the picture for a time. He knew more about chess than the man who had painted it. He called for a chess board and men. Placing the men in exactly the same position as they were in the painting, he said, "I'll take the young man's place and make the move." And he made the move that would set the young man free.

In metaphor, Jesus sets men free from the law which has every sinner checkmated. Every move that the sinner makes in seeking to fulfill the demands of the Law, reveals how the Law has the sinner at bay, "because by the works of the law shall no flesh be justified in his sight; for through the law cometh the knowledge of sin." However in God's providence with his people the Law served to keep "in ward," until the coming of Jesus Christ in the flesh. Christ fulfilled the Law because "for freedom did Christ set us free."

In the text Paul gives a striking simile of how men are freed from the Law. The Law is likened to a husband and the sinner to a woman. Therefore the status of a woman whose husband is living is given thus: "for the woman that hath a husband is bound by law to the husband while he liveth, but if the husband die, she is discharged from the law of the husband." In parallel men were once under the Law, and bound by it's injunctions. But "Christ is the end of the Law unto righteousness to every one that believeth." Christ has made atonement for sin by his own death which is represented in the sacrifices prescribed by the Law. The Law is no longer in force. Even as death dissolves the engagement of husband and wife, so the advent of Jesus Christ has annulled the demands of the Law, even as the text declares "but now we have been discharged from the law, having died to that wherein we were held." The grace of God as revealed in Christ Jesus makes all men as free from the demands of the Law as a woman is free to marry again "if the husband die."

But the liberty that the believers have in Christ, does not give license to sin wantonly. We who believe in Christ have in consequence of our union with Him, received the gifts and graces of the Holy Spirit, so that we bring forth the fruit of holiness unto God, which without this union it would be impossible for us to produce. God invites you to come under the liberty of the gospel of Christ.

—H. C. S.

THE 1948 ANNUAL REPORT

The Annual Report is now for sale at Augsburg Publishing House, \$2.00 for paper bound and \$2.50 for cloth bound. This report contains the messages, reports, convention proceedings and decisions, statistics, and many other important matters. It pictures our church in action. Every pastor, congregation and many members should have copies.

Making Use of Lay Forces in Evangelism

By PASTOR MARS A. DALE.

Convocation, Saskatoon, January, 11, 1948.

Text: John 1:41-42.

At a meeting of the Episcopal Club of Boston, Dean Hodges of Cambridge Divinity School, once said: "There have been three notable periods in the history of the extension of the Christian religion — the time of the martyrs, the time of the monks and the time of the Methodists." (Had he lived today he probably would have added "the time of the Lutherans" even though the word lends nothing to the euphony of martyrs, monks and Methodists.) Dr. Hodges continued, "In each of these periods religion spread phenomenally. The significance of each of these is that each of them was an era of lay activity. The Christian Church was begun by laymen; the apostles were all laymen. It has ever since owed its best growth to the co-operation of laymen. The monks were lay orders. The Methodists won their great victories by lay preaching." So far Dr. Hodges.

Considering the apostles as laymen we might take a short text from one of them and base our consideration on it. We remember so well, in the first chapter of St. John, that we are told that as Jesus came down the way, John the Baptist saw Him coming and exclaimed, "Behold, the Lamb of God." Then a few verses further down in the chapter we read these words, beginning with verse 40, "One of the two that heard John speak, and followed him, was Andrew, Simon Peter's brother." Then in 41, "He first findeth his own brother Simon and said unto him, 'we have found the Messiah' which is, being interpreted, Christ)."

Considering our subject, "Making Use of Lay Forces in Evangelism" and thinking of it in the light of this passage, one of the greatest of all evangelistic verses in Scripture, let us do so under three heads: 1, Who are the laymen? 2, What can they be expected to do? and 3, How can we, as pastors, help them to make the best use of their efforts?

Who are the Laymen?

First the, "Who are the laymen? They are the average members in the congregation. Perhaps we can divide them into three classes: 1, The non-Christian or perhaps better, the man who does not have the assurance of his faith. 2, The defensive Christian, and 3, the surrendered Christian.

a) The One Who Has Not the Assurance of His Faith

I wonder if we dare to say that the first class, those who do not have assurance of their salvation, is by far the largest? Certainly when we hear it often said that if 60 per cent of the members of a congregation come to church regularly the percentage in that congregation is high, and then if we think of the great number who just come and show little interest in any other way, it isn't hard to believe that this is the largest class.

How is this class characterized? Many of them may be very fine people. In fact some of them are finer and surely often easier to work with than some Christians. This class may contain the people who are well respected in the neighborhood; the successful business man, looking at it from the point of view of the world; the farmer that really has made good and is thought of as one of the most scientific soil tillers in the vicinity. And we can go one step further and say, that in this class belongs the average trustee and perhaps deacon in our congregations.

When it comes to worship, many of these people might be wrong among the most faithful in attendance. They may even be among those who often come to the Lord's Supper. And who are you, and who am I to say that these individuals should be excluded? I had long since, when I left my parish ministry, ceased to try to judge such individuals when it came to the Lord's Supper. I must admit that there was a time, in my young ministry, that I thought I had everyone catalogued. But I learned, before too many years, that I was not to ~~ask~~ God's place as a judge. My duty was to help people examine themselves in the light of God's Word and let each one determine for himself whether or not he was worthy.

I am sure all of us who have been pastors have had men and women of this first class in our congregations. One of the very finest men in one of my former parishes was just this sort of a man. When I came to the parish he had had to retire from his work because of heart trouble. He often told me he might drop dead at any time and he thought he would. If he had, no one would have known where he would have gone because he was a man that had never told me nor anyone else, whether or not he was right with God. It was not until I was about to leave that parish that one day on the way home from a Circuit meeting I asked him if he had peace in his heart, and if he was right with his God. He said he thought so. We proceeded to talk about how we could be sure of our faith and when we talked with one another again he had come to assurance of his faith.

But the point I wish to make is this, that all through my ministry this man helped me with untold duties that had he not done them I would have had to do them myself. His relieving me made it possible for me to get out among my people and help them come to the assurance of their faith. Was this man doing evangelistic work? The answer is self-evident.

b) The Defensive Christian

Then there is the second class of lay people, the defensive Christian. This individual is by far the hardest to understand. Perhaps he is the person that we can best describe as the one who never got any further than his conversion. Whenever he testifies to his faith it is about that experience back even some twenty-five years ago and seemingly nothing has ever happened since. He is the man that if the pastor should be "told off" he can do it. He may think in his own heart that if he couldn't preach any better than his pastor he wouldn't be in the pulpit. In fact he may wonder why he isn't there instead of the pastor. He is the man who wants to be the "Kingfish" and if he can't be he will not go along. And further if the other fellow can't see his way the other man is entirely wrong. Such a person lives a great deal by the law but the law he abides by is the law he has made unto himself. Sometimes one is led almost to believe that if such an individual doesn't see a rumpus in the congregation at all times, and if he doesn't help to create it, there just isn't any sign of spirituality whatsoever.

We usually find about half a dozen of these people in each of our congregations. Some are men and some are women. The men usually serve on the Board of Deacons and sometimes you are happy they are there and sometimes you lay awake night wondering

if God is going to send another call so you can leave them behind. But you cannot help but love these people dearly because often they have a great deal of drive and when they set their hearts to a task, it is done.

But can't these people be used by God? Most certainly, if they will let themselves be used. And those of us who are pastors must try to learn to understand them although we must admit that we are continually on guard for some barb or another coming our way. No one knows how often in my ministry, I have prayed for these people that the Holy Spirit might work His work of sanctification in their hearts for I knew all too well that the least welcome subject to discuss with them was that of sanctification.

c) The Surrendered Christian

Then we have the third class of members, those individuals who are walking as God would have them walk. Their chief concern is that of their Lord and Saviour Jesus Christ, their relationship to Him and the furthering of His Kingdom.

The difference between the second and the third class of people is mainly this that the second class has said, "God, you lead me," and then they have gone to lead God. In so doing they have found themselves ahead of the Lord and have therefore seen that there was nothing but trouble. The third class has said, "Where you lead me I will follow," and then they have waited for His leading and have followed in the footsteps of the Master. I have met quite a few such fine laymen in Canada, as I have met individuals of the other classes, too. And many has been the time when just a short period of sharing with these people has sent a glow into my heart that I never really have lost. May God help us all, pastors and laymen, to be found in this last class that we might be used of Him as instruments in His hands to lead souls to Christ.

What Can They Be Expected to do?

Just as there are three classes of laymen so we might classify their work, in evangelism, in three classes. (Perhaps evangelism, in its entirety, may be thus classified.) There is the work of a) preaching; of b) teaching and of c) personal witnessing. The latter sometimes thought of a personal work.

a) Preaching

There has always been a question as to how much preaching the laymen should do. Personally, I am much in favor of all layman's activities and think we should use them as much as possible. We have had some very fortunate and fine experiences with several of them, both in the congregational life and in the evangelistic field here in Canada.

As we all know, there has been a great lack of man power in Canada, as there has been throughout the Church. As a result we have had to resort to the use of laymen to work as acting pastors. Our experience with them has been nothing but pleasant. When it comes to the preaching of the word, in many cases, they have proven just as effective as most pastors and perhaps more effective than some. We cannot expect of them, who are not trained for the work, to do what those who are trained can, but we have been exceedingly thankful to God for them.

Then we have been using laymen in the evangelistic field and in most (Continued on Page Two)

The Shepherd - Hyrden

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THE WADENA NEWS
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WHAT SUMMERS WE HAVE IN CANADA

Our summers are beautiful but busy. Pastors and lay folk alike find a crowded schedule during the summer months. Much intensive seeding of the Word in Bible camps and conventions — together with the preaching and teaching in the congregations — is done. There is a reaping of the fruit of the Gospel, too.

The Shepherd, too, finds that the busy time is reflected in its columns. We found this editorial in the Ans-gar Lutheran:

The Summer Let Down

"When summer comes, we always get a let down in news and articles. We need a constant flow of live articles and devotional to make the paper what it should be.

"We know that pastors are on vacations and that some are away at Bible camps, but there must be some who are at home, and who will be glad to write. . . . We also like to hear from our lay people. Send us short letters about important subjects. Send us news from your church. Perhaps you should write some short article about the work of the lay people in the church. . . ."

Looking at our file of material, it is getting thin. But there is something there that has waited since the beginning of the year to find a place. We refer to the lecture on "Making Use of Lay Forces in Evangelism" given at the winter convocation in Saskatoon by District President Mars A. Dale. It was requested that it appear in The Shepherd by those who were present at that meeting. We are giving it space in this issue. May the Lord bless its message!

The parents were watching an interesting scene. A little boy said to his father, "Lift me up so I can see." This plea can have a deeper meaning. It is good to know that the summer months have been used for parochial school in many places. **To teach the children is a great mission.** Said a mother, "Our Sunday School closes during the summer months, but that is just the time when our children can attend." **The instruction of children is a serious mission.** After hearing a Bible story over the radio, a mother said to the manager of the station, "You do not know what it means to those who have never been to Sunday School, nor have heard Bible stories." This station in the far north is contemplating putting on the Children's Chapel, transcriptions for Sunday School at home and by radio. **Teaching children is a great Gospel opportunity.**

The Shepherd in Every Home — should be the objective of each congregation. It is our own District paper. Remember to renew your subscription. Give The Shepherd as a gift to others. Pray for its mission. If you are not receiving The Shepherd, join the ranks of its readers now.

The time we spend criticising one another should rather be spent praying for one another.

News Items

The Bethany Sunset Home is under way in Camrose. The full details cannot yet be given, but the building supervisor or labor contractor has secured and some material has been bought.

Remember the family altar. Fine topics were presented by our young people at the Grande Prairie convention, setting forth the need of family altar emphasis, the blessings that come from it, and the exhortation in the Word for a deeper study of the Word. This type of evangelism may not reach the headlines of the newspapers, but it makes an impact for eternity.

Coming back to the parsonage at Dawson Creek after the weekly broadcast Thursday evening, July 16, Pastor and Mrs. Olson found the house filled with guests. Suggesting that the pastor perhaps had made an error in his announcements sent him scurrying to his almanac to check. The pastor and his wife found out, however, that the congregation had gathered to honor them. A gift of an occasional chair and a floor rug were given them.

About a week later Pastor and Mrs. Olson had a similar experience at Monteny. The veteran pastor Ellingson gave a short message and presented these servants with a liberal purse. Before lunch was served at this gathering—it was to have been Ladies' Aid—a spirited and enthusiastic discussion followed about organizing a work crew to complete the church building recently purchased.

Tragic news came to our church that Dr. and Mrs. Daniel Nelson and their two children perished in a Catalina plane on July 18th. Twenty-five of the twenty-six persons lost their lives. The plane sank in thirty feet of water. The children were Marguerita aged 16 and Daniel, Jr., 11.

Choir Concert

The Viking choir under the leadership of Gordon Hafso will give a concert at the church on Sunday evening of August 29th. The director will leave shortly for St. Olaf College where he will continue the study of music.

A Worthwhile Venture

The Canadian Lutheran Bible Institute made a new venture in its summer camp this year. Combined with the regular Bible study and practical topics was the Christian Worker's training hour. This was conducted by Pastor Elmer Elefson, field worker for the Board of Parish Education, (E.L.C.) Minneapolis. He was enroute to the S.L.B.I. camp at Christopher Lake where he gave similar lectures. The C.L.B.I. camp was held August 2-8, and had an attendance of about 85. Pastor L. C. Tengbom, and student pastor Bob Pearson both (Augustana) gave well prepared and heart-searching Bible studies. Pastor Ellefson conducted the training hour, the open forum hour each afternoon, and delivered the evening messages. Under the restful, quiet atmosphere of the Sylvan Lake camp many found refreshment and blessing both to body and soul. Said a camper: "If you have a Christian worker's training hour at this camp again next year, we are bringing our Sunday School teachers." It seemed fitting that a Bible camp sponsored by a Bible teaching institute should have this special emphasis.

We learn that the parochial school held at Hegre congregation (where the work has been laid down for some time) has an attendance of twenty-four. Parochial school was held there also last year. In Scandia school some distance away there are twelve children in attendance, thus in the two places three dozen children are

reached with the Word. That exceeds some of the places where people have had greater opportunities.

Children's Chapel on the Air Again September 4

The much loved radio program for children, "The Children's Chapel," will again be on the air regularly beginning Saturday, September 4th, at 9:30 a.m. Station CFQC, Saskatoon, will again carry this broadcast, sponsored by the Board of Parish Education.

We are happy to announce that the program will also be heard over an Edmonton station this fall and the Dawson Creek station is going to carry the "Children's Chapel" as a public service feature. The program is already on in stations in Alaska, in China and numerous stations in the United States.

The program will begin with a series of narratives from the life of Moses, and the Children of Israel.

The program is maintained by contributions from listeners. Your gift to help keep these stories on the air may be sent to Mr. G. Loken, treasurer, Outlook, Sask.

SUNSET HOME DONATIONS

(Concluded from Last Issue)

Outlook, Saskatchewan:

In memory of R. Grothein, Mr. and Mrs. Matt Anholt, \$2.00.

Ponoka, Alberta:

In memory of Mrs. Julia Halverson, Mr. and Mrs. C. N. Lundberg, \$1.00.

In memory of Emil Hoybab, Mr. and Mrs. Eric Johnson and family, \$2.00.

Ryley, Alberta:

In memory of Mrs. Solberg, from her friends, \$6.50.

In memory of Mrs. P. Sorenson, Mr. and Mrs. Jens Christofferson and Ole, \$1.00.

In memory of Mrs. Reuben Eide, A. Finseth, \$1.00.

In memory of Mr. Fouts, Mr. and Mrs. O. Bruce, \$2.00.

Sexsmith, Alberta:

In memory of Mrs. Ingeborg Wold (Mr. and Mrs. J. A. Johnson and Gladys, \$2.00; Mr. and Mrs. Andrew Elvestad, \$2.00; Mrs. L. Johnson and family, \$2.00; Mr. and Mrs. Andy Moe, \$2.50.

Starbuck, Manitoba:

In memory of John Swenson, Mrs. John Swenson, \$3.00.

Strongfield, Saskatchewan:

In memory of Mrs. H. T. Lavender, Mr. and Mrs. Peter Stone, \$1.00; Mr. and Mrs. Paul Stone, \$1.00; Mr. and Mrs. Lawrence Ulven, \$2.00.

Viking, Alberta:

In memory of S. Walker, Mrs. Annie Loken, Mr. and Mrs. H. Pederson and Beatrice, \$2.00.

In memory of Ludvig Enderson, Mr. and Mrs. H. S. Peterson, \$2.00; Mr. Sven Eliason, \$2.00.

Wahpeton, North Dakota, U.S.A.:

Mrs. Albert Anderson, \$1.00.

Winnipeg, Manitoba:

In memory of Mrs. J. Erickson, Mrs. T. O. Rice, \$1.00.

Fairy Glen, Saskatchewan:

In memory of Mrs. Carolina Orvald, Mr. and Mrs. Arthur Wold and Anton Wold, \$3.00.

McLaughlin, Alberta:

In memory of Gilbert C. Kasa, Mr. and Mrs. Ralph Leifson and daughters, \$2.00.

St. Paul, Minn., U.S.A.:

In memory of Gilbert C. Kasa, Mr. and Mrs. C. J. Holm and Olga, \$7.00.

GIFTS IN NATURA

Archerwill, Saskatchewan:

Archerwill Lutheran Ladies' Aid, large parcel containing towels, cookies, socks, mitts, hankies, etc.

Bawlf, Alberta:

Mrs. S. T. Wetterberg, Lefse; Mrs. A. Pederson and Mrs. M. Pederson served delicious lunch to the old folks; ice cream from the

following, Mr. and Mrs. O. Olafson, Mrs. Birgit Johnson, Hans Nelson and H. Larson; Mr. and Mrs. A. Mosand, case of eggs. Bulyea, Saskatchewan:

Norrana Ladies' Aid, six individual gifts and several pieces of laundry soap.

Cabri, Saskatchewan:

Mrs. Mari Bue, several articles of second-hand clothing.

Use of Lay Forces

(Continued From Page One)

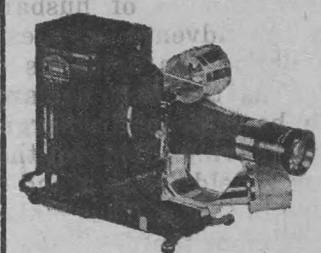
instances they have proven a great blessing. We are thankful to God for them and what they have been able to accomplish. We had thought that through this work each of them might have found that the Lord wanted him in the ministry but this has not proven to be the case. Perhaps if we are to continue this practice we might try to use some of the older men who have not had a chance to come to the Seminary and who would be too old to do so now. There may be this danger that the younger men may think they know enough just as they are and feel as though the Seminary training might be superfluous.

Then we have some of the Inner-mission group who meet as laymen and try to promote the Kingdom of God in their own way. Most of these people that I have met up here have proven to be the backbone of many of our congregations. As I go from place to place I hear some very fine reports of their work. There have been those who have said that there is some danger of these folks being found stronger outside than within the Church. That tendency can be seen in some. It also may be true that there may be a tendency to get all excited about non-essentials. But I, for one, feel keenly the need of seeing souls won for Christ and "power to" whoever God can use. The main thing with each one who proclaims the Gospel is that he keeps his emphasis of the law and the gospel straight and that he in no way belittles the sacraments.

(To Be Concluded Next Issue)

STOP! READ! THINK!

A mimeographed statistical report concerning private schools in Canada has just become available. Its figures pertain to the school year 1946-1947. It reveals that in the prairie provinces there were enrolled in Roman Catholic schools 6,823, while in Protestant schools there were only 2,074. Haven't you been told that the Romanists are strong only in Quebec? With Quebec out of the picture, in the rest of Canada there were in Roman Catholic schools a total of 24,731 pupils, while in Protestant schools there were only 5,063 pupils. The reader is urged to digest these figures and to draw his own conclusions and make his own applications. —G. O. E.



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Jeg er den gode Hyrde.
Joh. 10:11

Hyrden

JEG ER DØREN TIL FAARENE.—Joh. 10:7

Den gode Hyrde setter sit
liv til for faarene.
Joh. 10:11

Wadena, Sask., Andet No. I August, 1948.

Du Kjennes Paa Frukten

Matt. 12: 33-37 — tref. 12

Det tales mye imot Menneskesønnen, uten at det er bespottelse imot Aanden. Og det ligger en usigelig naade i dette at all annen synd skal kunne forlates menneskene. Vantro mennesker sier ofte fryktelige ting om Herren, men de vet som oftest ikke hva de gjør. Kristus er likesom utenfor dem, og det kan bli rom til anger og omvendelse. Men den Helige Aand virker og vitner inne i mennesket selv. Derfor er bespottelse imot Aanden den bevisste forherdelse med fullt vitende og vilje, aa vende sannheten ryggen. Om denne synd, som aldri kan tilgis, taler Johannes om som "synd til døden" (I Johs. 5: 16). Om denne synd skal der ikke bedes. Her lyder advarselen til fariseerne, med andre ord Jesus har i tanker uomvendte mennesker som Herrens Aand kaller paa og overbeviser, men de verger seg mot ham og forherder seg. Til sist maa all vantrøende i denne synd, jo sterkere Herrens naade trenger paa. Men naar det kommer dertil, er skjult for oss. Har du sorg og lengsel etter fred og frykter for at du har gjort denne synd, da har du utvilsomt ikke gjort den, for en sann anger er utelukket naar Aanden far godt har forlatt et menneske.

Denne synd faller vi ikke i paa en gang. Vi glider inn i den litt etter litt naar vi kampen mot vaar synd og lukker vaart øre for sannhetens røst. Da lammes aanden og blir blind idet vi glir ned de tre fryktelige trappetrin: vil ikke, kan ikke, vet ikke.

Vistnok kommer ingen inn i denne tilstand uten aa ha faatt en mengde advarsler fra Gud. Derfor advarte Jesus ogsaa fariseerne som stod like ved randen av denne synd. Han søkte a føre dem til selverkjennelse, og vise den at de formastelige ord de talte kom ut av et hjerte som var ondt i bunn og grunn. "... et ondt menneske bærer fram onde ting av sitt onde farraad." Og de onde ord som kom ut fra dette forraad var som daarlig frukt paa et daarlig tre netop derfor har vaare ord dommedags betydning fordi de aapenbarer det indre liv i oss.

"Men jeg sier eder at for hvert unyttig ord som menneskene taler skal de gjøre regnskap paa dommens dag." "Hvert unyttig ord," hvilket regnskap! Paa dommens dag vil dine unyttige ord optre som vitner imot deg. Tenk paa ederne, tenk paa løgnene, sladder, baktale, bitre ord, lettsindige ord! Forferdelig aa staa der alene med hele dette regnskap paa dommens dag. Gud være lovet at det regnskap kan bli oppgjort slik at det viser balanse paa dommens dag. Jesu blod og rettferdighet kan ikke bare balansere det, men slette det ut alt sammen. Vil du fly fra lovens fordømmelse saa fly inn i Guds arme, men husk paa at de evige armer er her nede og de møter oss i Jesus Kristus. Kun av ham kan hjertets forraad forvandles fra et ondt til et godt, og bære fram gode ting. Prøv saa deg selv og se hva som foregaar i ditt indre, og hva det bærer fram som frukter, "for paa frukten skal treet kjennes." "Den som tror paa meg, av hans liv skal det, som skriften har sagt, rinne strømmen av levende vann." (Johs. 7:38).

—H. Arnholt Strand.

En Kirkekænger takkede etter Guds-tjenesten Præsten for den udmærkede Prædiken: "Deres Prædiken i Dag har betydet saa meget for mig."

"Naaja, det faar vi se i den kommende Uge," lød det rolige Svar.

Canada District Young People's Convention

(Continued from Page Four)

drink of the Water of Life and eat of the Bread of Life to prepare us for six days' journey over desert sands. When God's Word is preached we should be there if at all possible.

Reports at the business meeting showed that fine work had been done during the last two years. Total receipts for this period were \$3,700.33, while disbursements amounted to \$3,407.58, leaving a balance of \$292.75 in the treasury. Receipts for the "Faith in Action" project showed a marked increase also. Reports by our three parish workers indicated that fine work had been done through this project. At the present time we have only one parish worker receiving her salary from this fund. Edmonton has taken over support of their worker, and Camrose has discontinued the work for the present. A discussion of this phase of our work showed keen interest even to the extent of expanding the program. Besides the parish worker program being expended, the convention was of the opinion that there should be additional work done among the children in remote areas through some plan of instruction, and suggested also the use of available lay evangelists, as we did last summer.

The election of officers for the following two years was as follows: President, Dr. O. K. Storaasli, Saskatoon, Sask.; vice-president, Mr. Norman Foster, Sexsmith, Alta.; recording secretary, Miss Clara Haugen, Outlook, Sask.; corresponding secretary, Miss Clara Hansen, Saskatoon, Sask.; treasurer, Pastor G. E. Morstad, Calgary, Alta.; P.T.L. secretary, Miss Lucille Hanson, Weldon, Sask.; Jr. League secretary, Miss Irene Wold, Sexsmith, Alta.; Bible camp coordinator, Mr. G. Loken, Outlook, Sask.

A new feature of great interest at our convention this year was the oratorical contest in which five leaguers participated. All orators gave fine messages and were encouraged to continue in the work. First place was given to Miss Frances Bray of Edmonton, and second place to Mr. Elmer Rawling of Saskatoon. They will represent our district at the international convention in Saskatoon next summer.

Sunday was a blessed day for the Luther Leaguers and a host of visitors. Many had their souls refreshed at the Lord's Table at the early communion service. Pastor Dale challenged the assembly with the theme, "Hear God's Word Today and Repent" at the morning worship service. Some hear God's Word but just sit and don't do anything. God wants us to hear and heed His Word. During the convention we sat at Jesus feet. Pastor Dale questioned whether we had just been sitting and not permitting God's Word to reach into our hearts. Are we going home to sit or are we going to win souls? So often when people hear God's Word they sit in self defense of their sins. They compare their lives with others and do not heed God's call to repent. We cannot plead ignorant of the way—time and again we have heard it. If the heathen had had our chance they would have repented long ago. Judgment is certain to the unrepentant. The time will come when there will no longer be an opportunity to repent.

Sunday afternoon a choral union concert was presented by around 120 voices. The concert was divided into three groups. The first with four songs of worship. The second group

was four songs of invitation and consecration, and the last group, four songs telling of the blessings of the believer. Pastor Evenson directed the choral union as well as the song-spirations which opened each evening service with the spirit of parise. Officers elected for the choral union were as follows: President, Pastor S. T. Jacobson, Milo, Alberta; director, Rev. G. O. Evenson, Outlook, Sask.; assistant director, Mr. E. Marken, Camrose, Alberta; secretary-treasurer, Miss Betty Christensen, Buffalo Lakes, Alberta.

Of rich blessing to the convention were the vesper services each evening, at which time our guest speaker, Pastor Myrus Knutson of Milwaukee, Wisconsin, spoke. He continued to emphasize our theme "Hear God's Word Today." The first evening he spoke on the sub-topic "And Live It." He said we are guilty today of listening to man rather than to God. For this reason the world is near to the gates of hell and destruction. In the Garden of Eden man failed to listen to God and listened to Satan for just one second and fell. Man is rescued from death by the message from Calvary. God is using pastors to re-echo the voice of Calvary that all men might hear God's Word and live it. The following evening Pastor Knutson stressed that we are to obey the Word of God which we hear. Hearing is obeying in a good army. There is only one Commander but many voices seek to confuse us. We must listen to the voice of Jesus. "Blessed are they that hear the Word of God and keep it." There is no period after the phrase "Blessed are they that hear the Word of God." It is followed by the words, "and keep it."

On Saturday evening, Pastor Knutson spoke on the theme "Hear God's Word Today, in Your Walk Through Life." Christ is all! In our walk through life we are to be Christ forgiven, walk in His forgiveness. Then we are to be Bible fed and Spirit led. To be Spirit led means that He gets into every part of our lives; He takes complete control. We leave marks on other people as we meet them day by day. Either our witness is for or against Christ. How important it is then that we are directed by God through His Word.

In his closing address Pastor Knutson spoke on the powerful theme, "Hear God's Word Today and be Blessed Forever." There are two ways before all men—the narrow way and the broad way. It is given to man to choose which way he will go. The broad way is easy but leaves one's soul cold and dead. The narrow way is tough because it has the blood of Jesus spilled on it. We have to get down on our knees to enter the narrow way. Man has to be stripped of pride and everything to get in. We have to plunge in with our whole heart. The moment we come to repentance we have started on the way that leads to being blessed forever. Over the head of everyone is written the word "Forever"—forever with or separated from God. Which will it be for us? What are we doing to make it mean forever with God for others? May we hear God's Word today so that we will be blessed forever.

Of great joy to the Leaguers, also, was the convention outing up the Alaska highway. They stopped at Dawson Creek for a fine dinner before proceeding on to Fort St. John where a brief service was held. On the way home they enjoyed a delicious supper at Valhalla Centre. The highlight of the trip was a visit to Dr. Ron-

I Brennpunktet

Kirken og kommunismen

Danmarks kirkeminister kom for en tid siden med noen skarpe uttalelser om nødvendigheten av at kirken naa klart bekjempet kommunismen. Det minner oss om den gamle striden om forholdet mellom kristendom og kommunisme. Der er mye uklarhet i dette stridsspørsmål. Ordet kommunisme er en særdeles farlig glose aa omgaas fordi den er uhyre flertydig. 1) Kommunisme som økonomisk-sosialt program med privateie avløst av samfundseie, 2) som en materialistisk og ateistisk marxisme, 3, som stalinisme, 4) som den frantrer i privat-kapitalistiske land, f.eks. Canada.

Kirken kan ikke rette noen kamp mot den første slags kommunisme. Men derimot maa kirken av all makt bekjempe den ortodokse marxismes ateisme og materialisme. Skal vi da ikke ogsaa bekjempe den russiske bolsjevisme? Vi kan jo ikke, f.eks. forsone oss med den form for "religionsfrihet" som forbyr "propaganda" d.v.s. misjonsarbeid, heller ikke med stalinismens mangel paa respekt for det enkelte menneske som ikke avviker en haarsbredde fra nasismens syn paa mennesket, nemlig at mennesket er til for statens skyld og ikke staten for menneskets skyld.

Men kirken som saadan kan ikke ta standpunkt for noe bestemt samfundssyn og samfundssystem. Kirken maa være paa vakt mot aa engasjere seg i et enkelt politisk partis kamp for et visst system. For det er kirkens oppgave aa være lys og salt i verden. Det vil si at den skal staa over partiene og arbeide som deres vaakne samvittighet. Den oppgave fyller kirken naar den gir uttrykk for de guddommelige prinsipper i samlivet mellom menneske og menneske, meneske og samfunn og samfunnene eller nasjonene imellom. Og den maa hevde disse prinsipper etter Guds ord. "Saa sier Herren..." Der er ikke et samfundssystem som ikke er beheftet med synder. Der syndes med privateiendom, og det syndes med statseieendom og statsmakt. Ingen er feilfri og skuddfri.

Det er kirkens oppgave aa forkynne evangeliet, ikke som en teori, men som den levende virkelighet det er. Og da faar kirken kraft, da blir den baade lys og salt.

—H. A. S.

ning. His words of benediction will ever remain with our young people as they seek to serve their Lord, even as Dr. Ronning has so faithfully done.

We are deeply grateful to the friends of the Peace River Circuit for the splendid work they did in preparing for this convention. Our thanks go also to those who helped in various ways with this convention. A real contribution was made to the convention by Sister Magdalene Klippen and Missionary Talbert Ronning. We thank God for their messages encouraging Luther Leaguers to serve the Lord with gladness.

And so, another Luther League convention came to a close. Though we were reluctant to leave the blessed fellowship with God and fellow Leaguers, the Lord had work for us to do back home. Leaguers expressed joy in being God's redeemed children, and expressed gladness at the privilege of serving Him, at the closing service on Sunday evening. Many more earnestly dedicated themselves to Christ's service as our president led us in the consecration service. Let us continue to hear God's Word daily, and by His grace unconditionally surrender all to Him and work while it is yet day.

—C. A. H.

YOUNG PEOPLE'S LUTHER LEAGUE

LUTHER S. OLSON, Editor, Camrose, Alberta

Canada District Young People's Luther League Convention, July 28-August 1 Grande Prairie, Alberta

Two years ago the Luther Leaguers of Canada District began planning and praying for their convention to be held at Grande Prairie, Alberta, in the land of the mighty Peace. Now that look into the future has become a happening of the past, with the rich spiritual blessings received as God spoke to us through His servants, on the mighty theme, "Hear God's Word Today," which will ever remain with us. The fine number of 271—a number far beyond our ex-

LUTHER LEAGUE CONVENTION

By President Dr. O. K. Storaasli

The long anticipated Grande Prairie Luther League convention is now history, but memorable history. A full report by a special correspondent will soon appear in The Shepherd. However, now we wish to mention a few "high spots" for our readers.

The first impression one got of the convention was its extensiveness. This was our largest Luther League convention to date, having two more registrations than the Moose Jaw convention. Delegates were present from every circuit, although more came from the nearest Circuits in Alberta. The total registration was 270. Furthermore, the extensiveness of the convention is shown by the fact that three sessions were broadcast direct from the auditorium over radio station CFGP. Many people in the Peace River Bloc heard the broadcasts, even though they were unable to be present. The convention reached out through delegates and through the radio.

A second impression one received was that it was a well-planned convention. The local committee, headed by Norman Foster, had done an excellent job in making all the arrangements, including the auditorium, seating about 600, the men's and women's dormitories, and the dining hall. Most of the delegates were able to stay in the dormitories, eat meals right on the grounds and attend sessions just a half block away. This was something unique in Luther League conventions.

But the convention was well-planned also as far as program was concerned. It was varied, with Leaguer participation, discussion and room for free expression. Who will forget the discussions concerning the family altar, the demonstration by the Vinge family, and the inspiration address that followed?

But what is most important of all, the convention was on a very high plane spiritually. The messages by Pastor Myrus Knutson of Milwaukee, Missionary Talbert Ronning, Sister Magdalene of Chicago, and President Mars Dale were all spiritual mountain tops. The six Bible studies by Pastor A. M. Vinge were all refreshing experiences in the Word of God. Topics by 48 Leaguers were all challenging. The closing consecration service was a call from God to every soul present. The informal service in the northernmost church of our District, in Fort St. John, will not soon be forgotten. The fellowship service on the lawn of Dr. and Mrs. H. N. Ronning in Valhalla Centre is a jewel in the garland of spiritual memories. God was at work through our Grande Prairie convention.

If the hundreds of young people that attended this convention held for the first time in the Peace River Circuit, will take the messages and challenges back into their local Luther Leagues, God will continue to reap a harvest for this unusual experience for our young people. The Lord wants us to "Hear God's Word Today!"

pectation, were registered at the convention, while many others fellowshipped with us at various sessions to fill the large "D" Company auditorium at the Grande Prairie army barracks.

In the opening sessions of the convention we joined in prayer and song fellowship. It was evident from that time forth that Luther Leaguers had come with an earnest desire to "Hear God's Word Today." Dr. Storaasli, our president, addressed the convention the first evening on the topic, "Today is the day." Today was the day of the long looked for convention for Christian Leaguers to gather around God's Word. Today is the day of opportunity. Paul would have rejoiced to be able to address an audience of thousands by means of a radio such as we are able to do. Or think how Luther would have made use of the opportunity to travel over Germany by plane. Today we have these conveniences at our disposal, perhaps tomorrow we will not. Today is an urgent day. It is a serious matter to possess Christ and live Him. It is a serious thing to know the answer to the world's need and put off telling it. Only the message of the Gospel can stem the tide of godlessness which is sweeping upon us. Christian Leaguers are to go in and occupy the Bible—to possess this promised land that God has given to us, and then to live it out in answer to the world's need.

The parable of the Sower and the Seed was the portion chosen by Pas-

RESOLUTIONS

Passed by the Canada District Young People's Luther League convention July 31, 1948, Grande Prairie, Alta.

1. Resolved that we of the Young People's Luther League of the Canada District in convention assembled express deep gratitude:
 - a) and give praise and honor to God for blessing in a magnificent way the plans and circumstances of this convention.
 - b) to Pastor Myrus Knutson, Milwaukee, Wisconsin, guest speaker, for his messages from God's Word, and to our other inspirational guests, speakers, Missionary Talbert Ronning and Sister Magdalene Klippen
 - c) to Pastor A. M. Vinge for his Bible studies, to all Leaguers, pastors, and District President Mars A. Dale, for every contribution to the program in spoken word and in song.
 - d) to the convention hosts, the Peace River Circuit, for every effort made for a successful convention, especially to committee chairman, Norman Foster, and Pastors Erik Haave, H. A. Strand, and Osborne Olson, to Student Donald Hanson in Grande Prairie, and to everyone else who helped in any way.
 - e) to "D" Company for the auditorium and facilities opened to us, to the school division and citizens of Grande Prairie for their hospitality, and to Radio Station CFGP for time on the air.
 - f) to Pastor Storaasli for his capable leadership and to his untiring members of the executive for their services in the District Luther League.
 2. Further, be it resolved that:
 - a) we loyally support the Luther League "Faith in Action" projects of the District, and the International Luther League "Youth in Action" program. And that
 - b) we gladly work and pray for our International Luther League convention in Saskatoon next summer.
- Committee on Resolutions,
Deloris Melsness.
Donald Hanson.
Pastor Galen Morstad.,

tor Vinge for his Bible Study period. This parable speaks of light and darkness wherever the seed is sown. We are to take heed how or what we hear. Christians are dangerously alive because the Bible is alive with heavenly power. To hear God's Word today can change the whole life. We notice in this parable that Jesus recognized the activity of the devil who is anxious that God's Word does not get into the heart. God wants much more of glories and blessings for us in His Word. Are we receiving of them? The devil was one at the convention who was not registered. No one asked him to come, yet he was there to do all in his power to hinder the sowing of God's Word. The Sower in this parable is God and the Seed is His Word. It is the same sower and the same seed in each instance but the soil is different, which brings about various results. The seed is always good and will bear good fruit under the right conditions.

The hearts like the wayside soil, become so by neglect of the Word and the Sacrament of the Altar. By continually resisting the Holy Spirit, and by the sin of indifference, evil companions, evil pleasures, living in secret sin, and so on. The devil picks up the seed quickly on this soil, thus it doesn't have a chance to take root in the heart of the hearer.

The rocky ground is harder than the wayside when you get through the shallow layer of dirt on top of the rock. This picture describes those who have too much confidence in themselves. They are not grounded in the Word and earnest in prayer. They receive the Word gladly, and the seed begins to grow but it is so easy for them to drift away.

In the thorny ground there is good soil, but the thorns come up with the grain, and soon choke the grain. Three thorns mentioned are: first the cares of the world. The best thorn killer for this is Phil. 4:6, 7. The second thorn is the riches of the world. This can have such a shrivelling effect on the fruit. The best preparation for a rainy day is not riches, but a strong faith. Catering to the flesh in one form or another is another thorn. Self wants to dominate. These thorns shut out the sunlight, the peace, joy and contentment of life. As they are permitted to grow they kill the Christian life.

We thank God that there is also fruit-bearing soil—hearts which hear, receive and keep the Word of God. The sinner's repentant heart is the good soil. Fruit-bearing saints abide in the Word, yield to the Word and serve the Lord. This soil is not free from weeds—weeds such as pride, care, unwillingness, and so on, but they must by God's grace, be rooted up lest this soil, too, become like the thorny ground.

Four panel discussions brought challenging messages to the convention as various Leaguers spoke. The first one on the theme "Hear God's Word Today Through Personal Devotion" emphasized the absolute necessity of Christians being diligent in using God's Word. This Word is the living Water and Bread of Life which is required for growth in the Christian life. They are also to be doers of the Word, living it out in their daily lives. We are to take God at His Word and step out on His promises. The importance of being a member of the P.T.L. was also brought to the attention of the convention. This organization helps Leaguers to make it the habit of their lives to read God's Word daily and to carry a Bible or Testament with them. This was also emphasized at the P.T.L. program and outing held on Saturday after-

noon. In the discussion of this panel various suggestions were given as to how to make our private devotional period of greatest blessing to us. It is important to have a certain time set aside at a definite place. We are to come before God conscious of His attributes — His holiness — His omnipotence, His omnipresence, and His omniscience. Think of God's hatred of sin, our need as sinners of His wonderful grace. Then, as we are reminded of God's abundant provision and love, a "thank you" wells up in our soul. Next ponder His promises, then enter into the fellowship of prayer. Thus, our time of devotion, will be precious hours of power to our lives.

The second panel, "Hear God's Word Today and Use It" pointed out to Luther Leaguers their responsibility in witnessing to others. We have the most important job in the world, that of telling a lost world of a Saviour. God's Word is also our guide Book in choosing a vocation. God has a definite place for each one of His children. Luther Leaguers should be vitally interested and concerned about being in God's appointed place, serving Him. Jesus is our Guide, and Jesus is our Map in our walk through life. We must come and be still before the Lord in order that He might direct us through life.

At the panel discussion on the topic "Hear God's Word Today at the Family Altar," it was pointed out that the seed sown in young hearts must be nourished. This must begin at the family altar. It is not enough that a child spends one hour out of 168 hour week at Sunday School. Do we feed our children only one hour out of the 168? What about secular education? The important work of the Sunday School cannot take the place of the family altar. If we are to save the church, we must save the family altar. It has been said that the family altar alters many homes. It builds good citizens, and provides a common ground on which to meet difficulties. The essential thinking of man is done in the home. There are many cold storage homes in our land which freeze out the life with Christ begun in baptism.

On the subject of "Hear God's Word Today in the House of God," the speakers brought out the importance of being prepared before going to God's house. This preparation should be by proper use of Saturday evening. The text for the Sunday should be read and meditated on. There should be prayer for the pastor and prayer that God will give a message to all who listen. We should guard against taking our farming or other work with us to Church — spending time thinking about these when we should be listening to God speaking to us. We should go to church and listen for specific things, for something to convict us, for God's message for "me," for something inspirational, for something practical. It is also of tremendous importance that we are faithful partakers of the Lord's Supper. Carelessness in this respect is the cause of many sleepy Christians. This Holy Sacrament is the channel through which God's grace can flow to us. It is well for us to note the promises that go with this Sacrament. The Lord's Supper is also a confession of our faith. The importance of Sunday School and Luther League services was also stressed during this discussion. These organizations of the Church are used of God to bring His Word to the children and young people. They do not take the place of the regular church services, but have a definite place in the work of the Church. Special meetings in the church are important also. New speakers have fresh methods and applications. We should be careful in church work not to get too involved in numbers. There were only three with Jesus on the mountain top, but because Jesus was there it was a mountain top experience. The Sabbath day is an oasis where we can

(Continued on Page Three)